(18)

A Scheme and Abstract OF THE Christian Religion.

COMPRIZED IN

Fifty two Heads, with the Texts of Scripture, on which they are Grounded.

And some short *Indications*, How they were more largely Handled.

By a Lover of Truth and Peace.

Zacharias, cùm loqui non potuit, Scripsit.

By Richard Steele. M.A. Mr of ye Gospel.

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R.T. Harvey 12/17/41 (md)

THE PRINCIPLES OF THE Christian Religion.

COMPRIZED IN

Fifty two SERMONS, and Handled From the *Texts* of *Scripture* following, *Viz:*

I. THe chief End of Man; HAPPINESS. *Psalm* 4. 7. *Who will shew us any good?*

Principle. Happiness is the general desire of Mankind.

True Happiness is a State free from all the Evils, and filled with all the Comforts whereof the humane Nature is capable.

This consists not in Riches, Reputation, Pleasures, *&c.* But is compleat, by Perfect Knowledge of God, Perfect Love and Likeness to Him, Perfect Sense of His Love to us, and the Perfect Bliss of the Body.

II. The Only Means to this Happiness is RELIGION. *Eccles.* 12. 13. *Fear God and keep his Commandments, for this is the whole duty*, (or Happiness) *of Man.*

Princ.

Princ. **True Religion is the Only Means to true Happiness.**

True Religion is the True Worship of the True God.

That the Christian Religion is the Only True Religion, appears, 1. From the Divinity of its Author. 2. The Antiquity of its Institution. 3. The Purity of its Precepts. 4. The Excellency of its Rewards. 5. The Efficacy of its Operation. 6. The Sutableness of it to the Happiness of Mankind. 7. Its Duration.

III. In Religion, Consider 1. The Ground of it, which is THE SCRIPTURE. *John* 5. 39. *Search the Scriptures, for in them ye think ye have eternal life.*

Princ. **The Holy Scripture is the Ground of True Religion, and the Directory to Happiness.**

By the Scripture is meant, the True Sence of the Books of the Old and New Testament. This is the ground of Religion, and Directory to Happiness; Being 1. Divine, for its Authority. Proved from its Antiquity, Purity, Majesty, Harmony, Efficacy. Besides the Testimony of the Spirit, outwardly in Miracles; inwardly in the Conscience. 2. Full for its Sufficiency; without Oral Tradition, or Humane Additions. 3. Cleer for its Perspicuity.

IV. 2. The Parts of Religion are either Doctrinal, and these Concerning God in Himself, and here (1.) THE BEING OF GOD. *Heb.* 11. 6. *For he that cometh to God, must believe that he is.*

Princ. **It is fundamental in Religion, to believe that God is.**

This proved 1. From the universal consent of Mankind. 2. From the Being and Temptations of the Devil. 3. From the Creation and Government of the World. 4. From the Testimony of natural Conscience. 5. From the infallible Word of God. This True God is the Object of the Christians Worship.

V. 2.

V. (2.) THE NATURE OF GOD. *John 17. 3. This is life eternal, that they might know thee, the only true God.*

Princ. **It is life eternal, to know the only true God.**

God is a Spiritual Being, infinite in all Perfections.

A Spiritual Being; and so without Body, Parts, or Passions.

Infinite; and so without Cause, without defect, and without limit.

In all Perfections; so remove all imperfection from any thing, and you see God. And conceive a Spiritual Being, abounding with all Perfections, and that is God.

VI. (3.) The Divine ATTRIBUTES. *Isa. 57. 15. Thus saith the high and lofty One, that inhabiteth Eternity, whose Name is Holy, &c.*

Princ. **The Excellent Nature of God is declared to us by his Divine Attributes.**

And these are

1. His Immensity, whereby he fills, and consequently sees all things.
2. Immutability, whereby there is no change in his Nature, or Will.
3. Eternity, whereby he hath a boundless Duration, No beginning; nor end; nor succession.
4. Blessedness and Glory, whereby he is perfectly happy in and by himself: His Glory is the result of his Excellency.
5. Wisdom.
6. Power, and Greatness.
7. Goodness.
8. Holiness.
9. Justice. And
10. Mercy, *&c.*

VII. (4.) In God there is a TRINITY in UNITY. *1 John 5. 7. For there are Three that bear record in Heaven, The Father, The Word, and the Holy Ghost; and these Three are One.*

Princ.

Prine. **There is but One God, but in the Unity of the Godhead, there are Three Persons, the Father, Son, and Holy Ghost.**

Here is shewed

1. That thereis but One God, and can be no more: Proved from the Perfection, Immensity, and Omnipotency of God.
2. That there are more Persons than One.
3. That there are no more than Three.
4. These are Father, Son, and Holy Ghost.
5. These Three have a distinct manner of Subsistence.
6. These Three are One. Co-essential, Co-equal, & Coeternal.

VIII. Next consider God in his Works; which were (1.) From Eternity, His DECREES. *Eph.* 1. 11. *Who worketh all things, after the Counsel of his own Will.*

Princ. **All Events in Time, depend upon the Counsel of Gods own Will.**

In the opening hereof, these Conclusions:

1. All Divine Decrees are the Acts of his own Will.
2. They are most free.
3. Most wise and holy.
4. Are from Eternity.
5. Unchangeable.
6. Do respect whatsoever comes to pass.
7. Reach Persons, as well as Things.
8. Extend to the Means as well as the End.
9. The true Cause of a mans Happiness is Gods Will; of his Ruine, his Own.

IX. (2.) Gods Works in Time are 1. CREATION. *Gen.* 1. 1. *In the beginning God created Heaven and Earth.*

Princ. **In the beginning God created Heaven and Earth.**

Here was handled

1. The

1. The Truth of this. Proved 1. From Scripture. 2. Demonstration.

2. The Nature of Creation, that is, he made Something out of Nothing, and out of that Something, All things.

3. The Author, Almighty God

4. The Object, The Heavens and the Earth.

5. The Order of every Dayes Work.

6. The End, to display his Power, Wisdom and Goodness.

X. The other Work of God in Time, is 2. His PROVIDENCE. *Job* 1. 21. *The Lord gave, and the Lord hath taken away.*

Princ. **The Providence of God hath the perfect disposal of all things below.**

Here

1. The Nature of Divine Providence, whereby he Preserves and Orders all his Creatures and their Actions.

2. The Certainty thereof, Proved from the Nature and Attributes of God, the general Order in the World, &c.

3. The Extent. And

4. The Beauty and Excellence of it.

XI. The Principal Objects of Creation and Providence are 1. The ANGELS. *Coloss.* 1. 16. *For by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones*, &c.

Princ. **All the Angels were created by the Word of God.**

Here

1. Their Being was proved.

2. Their Creation demonstrated.

3. Their Nature opened. They are immortal compleat Spirits, created after the Image of God, for his special Service.

4. Their Knowledge, Natural, Experimental, Revealed.

5. Their Power.

6. Their Number.

7. Their Kinds. 1. The Good Angels, who are those Heavenly Spirits, Who being confirmed by the grace of God, continued their integrity. 2. The Evil, the contrary.

XII. The other Principal Creature is 2. Man, whom consider 1. Severally in his Fourfold Estate; And 1. MAN in INNOCENCY. *Eccles.* 7. 29.—*God made man upright.*

Princ. **Man was created at first, an upright and happy Creature.**

Here was shewed

1. The Nature of Man, who is a Living Creature indued with Reason; He consists of Body and Soul.

2. His Creation.

3. His Uprightness, being made in the Image of God: 1. In his Natural Endowments. 2. In his Supernatural.

4. His Happiness Inward and Outward.

XIII. Mans Personal Estate being handled, Now his Covenant Estate; And here THE COVENANT OF WORKS. *Genes.* 2. 17.—*For in the day thou eatest thereof, thou shalt surely dye.*

Princ. **Upon the Creation of Man, God entred into Covenant with him.**

Here was shewed

1. What is a Covenant, a mutual agreement between Parties, whereby mutual Obligations are contracted.

2. That there was a Covenant.

3. What was this Covenant, whereby God did promise to bestow all Happiness on *Adam* and his posterity, on condition of perfect Obedience, and did threaten the contrary upon his disobedience.

4. The End and Use of it.

5. The Quality of it; Equal, Honourable, and Advantagious.

6. How long the Duration of it.

XIV. Mans next Estate is that by the Fall, where 1. His Sin:

Sin: And here 1. ORIGINAL SIN IMPUTED. *Rom.* 5. 12.——*For that all have sinned.*

Princ. **Adam and all his Posterity in Him, sinned against God in Paradise.**

Here was shewed

1. What Sin is; the transgression of Gods Law.
2. The Nature of *Adams* Sin; against the Law of Nature, and a Positive Law.
3. The Time of it.
4. The Cause; Outward, Satan; Inward, the Will of Man.
5. The Heinousness of it.
6. Its Derivation to us; by imputation through an hæreditary and a Covenant right.

XV. 2. ORIGINAL SIN INHERENT follows. *John* 3. 6. *That which is born of the flesh, is flesh.*

Princ. **Original Corruption is in all men, by their Natural Generation.**

Here

1. Its Nature; It is that Natural Corruption, which defiles all Mankind, whereby they are wholly averse to all Good, and prone to all Evil.
2. Its Certainty: Proved from the Death of Infants, the Necessity of Regeneration, the Confession of the Saints, Express Scripture, and sad Experience.
3. Its Seat, in the Body and Soul.
4. Its Evil; for it is Universal, Secret, Active, Mortal and Inseparable.
5. Its Derivation. As Sin, by Natural Generation, and so Christ exempted.

XVI. Next by the Fall comes 2. Mans MISERY by it. *Ephes.* 2. 3.——*And were by nature the children of wrath, even as others.*

Princ. **All men by Nature are the Children of Wrath, in a miserable Condition.**

This Misery is

1. Privative, of the Image of God, Of Communion with God, Of Comfortable Relation to him.

2. His Positive Misery is 1. comprehended in the Wrath of God. 2. Declared in the Curse of the Law, which Indicts, Convicts, Sentences, Terrifies him. 3. Executed in that Death threatned; Temporal, Spiritual, and Eternal.

This Misery descends upon us by Nature; And to it all are Obnoxious.

XVII. Now follow Mans Third Estate; *viz.* Of Recovery, where the COVENANT of GRACE. *Rom.* 5. 21.——*Even so grace might reign through righteousness unto eternal life; by Jesus Christ our Lord.*

Princ. **The Grace of God hath set upon a way of Recovery for lost Man, by Jesus Christ.**

Here was declared.

1. That God was so wise and good, that he would not lose the whole Species of Mankind.

2. He judged it most fit to relieve him by way of Covenant.

3. This is a Covenant of Grace: And why.

4. Herein there was a necessity for a Mediator.

5. This Covenant is between God and Man.

6. All adult Persons that accept hereof, are obliged to Conditions.

7. The Manifestation of this Covenant hath been gradual.

8. It is but one and the same Covenant of Grace from *Adam*, to the end of the World.

9. This the happiest Covenant that ever was made with Man.

10. Our Children are included in it.

XVIII. The Covenant of Grace before Christs coming was administred under the Law. And here of the LAWS of GOD. *Rom.* 7. 12. *Wherefore the Law is holy, and the Commandment holy, just and good.*

Princ.

Princ. **The Will of God revealed in his Law, was Holy Juſt and Good.**

1. God hath revealed his Will. 1. By his Law ingraven in Mans Heart. 2. By the Law Written, which is either Moral, or *Moſaical*; and This Ceremonial and Judicial.

2. An Abſtract of theſe Laws. 1. Of the Ceremonial in Sacred Perſons, and Sacred Things, and Sacred Times. 2. Of the Judicial, being reducible to the Commandments, which do make up 3. The Moral.

3. The uſe of theſe Laws ſeverally.

4. The Excellency of them: Holy, Juſt, Good.

5. Duration of them. The Ceremonial, to the Death of Chriſt; The Judicial, to the deſtruction of *Jeruſalem*; The Moral, to the end of the World.

XIX. As this Covenant is adminiſtred under the Goſpel, we 1. Conſider CHRISTS PERSON and NATURES. 1 *Tim.* 3.16. *God manifeſt in the fleſh.*

Princ. **The Son of God became Man for our Redemption.**

Here was ſhewed

1. That Jeſus Chriſt is true God, From Divine Names, Properties and Honour. Becauſe 1. The Evil was ſo great, which he undertook to remedy. 2. The Good ſo great, to procure.

2. That Jeſus Chriſt is true Man, hath a true Humane Body and Soul. 1. That he might ſuffer in the Nature that had ſinned; and 2. Sanctifie the Nature that was polluted.

3. That he is God and Man in One Perſon; without tranſmutation, confuſion, or ſeparation of Either Nature. He is true *Emanuel*, One Chriſt, *&c.*

XX. Next, we conſider CHRISTS OFFICE. 1 *Tim.* 2. 5.—*And one Mediator between God and Man, the Man Chriſt Jeſus.*

Princ. **Jeſus Chriſts great Office is, to be a Mediator between God and Man.**

Here was declared.

1. Who

1. Who is this Jesus Christ.

2. What it is to be a Mediator.

3. That Jesus Christ, and he only is such; he only had Authority, he only had Ability.

4. In what capacity he is a Mediator; As God-Man.

5. How he performs this Office. 1. Generally, and that by his Merits purchasing; By his Efficacy, applying what he hath purchased. 2. Particularly, 1. By becoming a Divine Prophet, to reveal Gods Will by his Word, and to illuminate Mans heart by his Spirit. 2. A Divine Priest, in his Satisfaction and Intercession. 3. A Divine King, graciously ruling over his Church, and powerfully over-ruling his Enemies.

XXI. Then 3. follows the Consideration of Christs two-fold State; 1. Christ's STATE of HUMILIATION. *Phil.* 2. 8. *He humbled himself, and became obedient unto death, even the death of the Cross.*

Princ. **The Son of God hath greatly humbled himself for the Sons of Men.**

Here were opened

1. His Conception and Birth.

2. His Obedience; to the Ceremonial Law, to the Moral.

3. His Sufferings; Outwardly, the Infirmities of the Flesh, the Indignities of the World, the Temptations of the Devil: Inwardly, Fear, Sorrow, Desertion.

4. His Death, attended with Pain, Shame, Curse.

5. His Burial and Descent.

XXII. 2. State of CHRISTS EXALTATION. *Acts* 5. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour.*

Princ. **The same Jesus who was slain for our Sins, was exalted by God for our Justification.**

The Steps of this Exaltation are

1. His Resurrection; whereby Jesus Christ having overcome Death, and so paid the Wages of Sin, and satisfie the Law,

Law, did rise the third day, with the self-same body which dyed.

2. His Ascension; whereby having conversed forty dayes on Earth after his Resurrection, he ascended into the highest Heavens.

3. His sitting on Gods right hand; whereby Jesus Christ is placed in supream Authority in Heaven, for the good of his Church, *&c.*

XXIII. Having spoken of our Redeemer, there follows 2. His SATISFACTION and REDEMPTION. 1 *Timoth.* 2. 6.—*Who gave himself a ransome for all,* &c.

Princ. **The Intent of Jesus Christs Sufferings, was to be a Ransome, and to make Satisfaction, for all that believe.**

Here was shewn

1. That Man did once belong to God, and was at peace with him.

2. Man having forsaken God, incurs his Wrath and Curse.

3. There is no fit way known to us, to recover man, but by Redemption.

4. No ransom fit and sufficient for us, but Jesus Christ.

5. Jesus Christ became our Ransome, by satisfying the Justice of God.

6. This Ransome and Satisfaction of Christ was purposely intended, only for all that believe in him.

XXIV. It follows 3. to speak of the Application of this Redemption to us, which is 1. By VOCATION. 2 *Tim.* 1. 9.—*Who hath saved us, and called us with an holy Calling.*

Princ. **They that are saved, are called with an holy Calling.**

Where

1. The Nature of this Calling; The effectual perswasion of a sinner, to renounce his sin, and to embrace Christ.

2. The Author of it, God.

3. The Method; by Inlightning the Understanding, convincing the Conscience, and inclining the Will.

4. The

4. The Means; The Word without, and the Spirit of God within.

5. The Neceſſity of it: For none can, or will come to God without it; None can, or will be ſaved without it.

XXV. The next Step is 2. JUSTIFICATION. *Rom.*3.24. *Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus.*

Princ. **God doth freely juſtifie a believing ſinner through the redemption that is in Jeſus Chriſt.**

Here was ſhewed

1. What is Juſtification; The diſcharging a guilty ſinner from the condemnation of the Law, by imputing to him the Righteouſneſs of Jeſus Chriſt.

2. Who juſtifieth; God.

3. Who are juſtified; None but the Elect, none but ſinners, none but ſuch as repent and believe.

4. How are we juſtified. Efficiently, by a Judicial Act of God; Formally, by imputing Chriſts Righteouſneſs and Satisfaction; Inſtrumentally, by the Goſpel on Gods part, and by Faith on ours; Declaratively, by Chriſtian Obedience.

XXVI. Here was handled the Doctrine of FAITH. *Rom.* 10. 10. *For with the heart man believeth unto righteouſneſs.*

Princ. **Sincere or hearty Faith is neceſſary for a mans Juſtification.**

Here was opened

1. Its Nature; ſuch a firm Aſſent to the Goſpel, as prevails with the whole Soul, to receive, and rely on Jeſus Chriſt, as he is there offered.

2. Where it is ſeated: In the ſoul of an humbled ſinner.

3. On what it is exerciſed: Generally, on all the revealed Will of God; Particularly, On Gods Promiſes; Principally, on Chriſts Perſon; Formally and properly, on Chriſt crucified.

4. The Uſe of Faith.

5. How it is diſcerned.

6. How procured.

XXVII.

XXVII. The 3d Fruit of our Redemption, is ADOPTION. *Romans* 8. 15.——*But ye have received the Spirit of adoption, whereby we cry Abba, Father.*

Princ: **It is a Believers great Priviledge, to receive the Spirit of Adoption, whereby to cry Abba, Father.**

Here was shewed

1. What is this Adoption; It is the gracious acceptation of penitent sinners, into the rank of Gods dear children: Called the *Spirit* of Adoption: Because the Spirit of God works it, and also testifies it. By this we cry *Abba* Father, that is, pray with 1. Filial affection, 2. Confidence, 3. Earnestness.

2. How we come to receive it: 1. The Spirit reveals the Gospel: 2. Operates in the heart: 3. Seals it to the Conscience.

3. The greatness of this priviledge: 'Tis Real, Honourable, Comfortable, Durable, and Beneficial.

XXVIII. The 4th Fruit is SANCTIFICATION. 1 *Pet.* 1. 2.—*Through Sanctification of the Spirit, unto obedience:*

Princ: **Those that are elected by the Father, and redeemed by the Son, are sanctified by the Spirit.**

Here

1. Its Nature: It is the changing of our corrupt nature into the Image of God.

2. Its Subject, or Seat; the whole Man, Soul and Body.

3. Its Parts, Mortification to sin, and Vivification to Obedience.

4. Its Causes: The Efficient, God; The Meritorious, by Jesus Christ; The Instrumental, the Word of God: The next End, Obedience; the higher, Salvation; the highest, Gods glory.

5. The Adjuncts of it. 1. Imperfection. 2. Perseverance.

XXIX. Here by reason of the imperfection of our Sanctification, follows the Doctrine of REPENTANCE. *Heb.*6. 1.--*Not laying again the foundation of repentance from dead works.*

Princ. **Repentance from dead works, is a fundamental doctrine in the Christian Religion.**

Here was handled

What it is, Such a grief for sin as produces a full purpose of amendment. The Author of it, God; The Essence, the change of the heart from sin to God; The Parts, Contrition and Conversion; The Importance of it, To prevent Judgments and Hell, to procure pardon and salvation. How we may discern it; How we may attain it; And how unreasonable it is to defer it.

XXX. To our Sanctification belongs the Doctrine of GOOD WORKS. *Tit.* 3. 8.——*That they might be careful to maintain good works*, &c.

Princ. **The Christian Religion doth expressly teach Good Works.**

Here was shewed

1. The Nature of good works; Those things which a good man doth, by a right rule, to a right end.

2. The Kinds: Spiritual charity, immediately by instruction, reproof, *&c.* mediately, by promoting Learning, supporting Religion: Corporal charity, relieving the poor, *&c.* More generally, by promoting the publick good.

3. The Excellency of them.

4. The Abuse of them.

5. Rules about them.

XXXI. Now follows Man in his 4th State of Glory; And in order thereunto, THE RESURRECTION. *Acts* 24. 15.——*That there shall be a resurrection of the dead, both of the just, and unjust.*

Princ. **There shall be a Resurrection of the dead, both of the just, and unjust.**

Here was opened

1. The Nature of it; It is Gods raising up the same bodies of all that are dead, and re-uniting them to their souls at the last day.

2. The Subject, all the dead both just and unjust. 3. The

3. The Causes hereof.

4. The Certainty of it. Here it was proved to be 1 Clearly possible. 2. Highly probable. 3. Absolutely certain; From Gods own Word; From Christs own Resurrection.

XXXII. Next follows the Doctrine of the LAST JUDGMENT. 2 *Corinth.* 5. 10. *For we must all appear before the judgment Seat of Christ, that every one may recieve the things done in his body*, &c.

Princ. **There will be a final Judgement past upon all men, according to their works by Jesus Christ at last.**

Here was given,

1. The Description of it; It is Christs' final determination of the everlasting state of Men and Angels, according to their works. Where 1. the Person judging; in respect of Authority, the Trinity; in respect of Approbation, the Saints; in respect of special disposition, Jesus Christ. 2. The Parties to be judged, Angels and Men, and these of all Sorts, Ages, Conditions, Nations, and Religions, quick and dead. 3. The Matters to be judged; their Titles, Talents, Lives, *&c.* 4. The Form or Method; where, the Preparation, and the Process.

2. The Proof of this: From the Nature of God, the Word of God, and the Conscience of Man.

XXXIII. The next Step is into HEAVEN. 1 *Pet.* 1. 4.-- *To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you.*

Princ. **There is a Place of vast and endless Glory for true Believers.**

Where was opened

1. The Glory thereof; privatively at large; positively and that is 1. Subjective in respect of the Soul, in all its faculties, graces, indowments. Of the Body, spiritualness, immortality, beauty, holiness. 2. Objective, and that subordinate, the company of glorious Angels, and glorified Saints; and Supreme, in the Vision, Fruition of, and Assimilation to God.

2. The Eternity hereof.

3. The Certainty, proved from the Light of Nature, of Scripture, of Conſcience, of Reaſon, taken from the Nature of God, of Satan, and of the Soul.

XXXIV. The Oppoſite State to this is HELL. *Mat.* 10. 18. *But rather fear him that is able to caſt the Soul and Body into hell.*

Princ. **There is certainly an Hell, for them that fear not God.**

Where was handled

1. The Nature of it; it is a Place of extream and endleſs miſery; the miſery of loſs and ſenſe.

2. The Extremity of it; both for ſoul and body.

3. The Eternity of it.

4. Its Certainty, proved from the Teſtimony of Nature, the Terrors of Conſcience, the Juſtice of God, and the Word of God.

5. The Equitableneſs of it.

XXXV. Thus Mans Fourfold Eſtate being handled, conſidered in his Several Condition, it follows to handle it in his Social Condition, where we muſt conſider THE CHURCH. 1 *Tim.* 3. 15.—*Which is the Church of the living God, the pillar and ground of the truth.*

Princ. **The living God hath his Church.**

Here was ſhewed

1. What is meant by the Church, which in its moſt famous acceptation is, The whole Company of viſible Believers throughout the World. This Church may ſometimes be eclipſed; can never be aboliſht; It is but One; is Holy; and Catholick in reſpect of men, of place, of time. Of this Church Jeſus Chriſt is the only Head.

2. How we may know the true Church; By Gods word truly preached, and the Right Adminiſtration of the Sacraments.

3. What Duties we owe to the Church; Knowledg of it,

it, Union with it, Prayers for it, Due regard to its Decrees.

XXXVI. Hitherto belongs the Doctrine of the COMMUNION of SAINTS. 1 *John* 1. 3.——*That you alſo might have fellowſhip with us, and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.*

Princ. **The Communion of Saints is a Doctrine to be believed, and a Privilege to be deſired.**

Here was ſhewed

1. Who are meant by Saints; generally and viſibly, ſuch as are ſeparated from a common or profane, to ſome peculiar ſervice and relation towards God: Specially and properly, ſuch as are truly regenerate by the Holy Ghoſt.

2. What is meant by Communion of Saints; Real Communications grounded upon a real Union.

3. Whom the Saints have Communion with. With God the Father; with Jeſus Chriſt, In Nature, In Grace, In Ordinances, eſpecially in the Lords-Supper, In Sufferings, In Glory; with the Holy Ghoſt; with the holy Angels; with the Saints in Heaven; with Viſible Saints on Earth; with Real Saints.

XXXVII. Concerning the Church two things to be handled, (1.) The MINISTERY. *Epheſ.* 4. 11, 12. *And he gave—ſome Paſtors and Teachers---for the work of the Miniſtry.*

Princ. **The Office and Work of the Miniſtry, is of Chriſts Inſtitution.**

Here was ſhewed

1. That the Miniſtry is an holy Office or Relation, of a Perſon duly called, to take care of the ſouls of men.

2. That this hath a Divine Inſtitution; for God hath given them ſpecial Names, deſcrib'd their qualifications, preſcrib'd their duties, given them Promiſes.

3. That this is a Peculiar Office.

4. A Perpetual Office.

5. That it is a great Work.

6. And

6. And a great Gift to the Church.

XXXVIII. (2.) The Worſhip of God, which is either Extraordinary, and here was handled FASTING. *Mark* 2. 20.---*And then they ſhall faſt in thoſe days.*

Princ. **Religious Faſting is a Goſpel-Ordinance.**

Here was ſhewed

1. The Nature of it; An holy Abſtinence from our Earthly Callings and Comforts, for the taming of our Bodies, and the afflicting of our Souls in the Service of God.

2. The Kinds; Perſonal, Private, Publick.

3. The Grounds.

4. The Requiſites, Inward and Outward.

5. The Occaſions; The Prevalence of Sin or Temptation; prevention or removing of ſome great judgment; procuring of ſome great mercy or bleſſing.

6. The Ends; To admoniſh us of our deſerts, to teſtifie our contrition, to ſubdue our fleſh, to ſtir up devotion.

XXXIX. The Ordinary worſhip of God is either Natural, and that is PRAYER. *Mat.* 6. 9, 10, &c. *Our Father which art in Heaven, hallowed be thy Name*, &c.

Here was handled

1. The Author of this Prayer.

2. The Occaſion.

3. The Parts.

4. The Order.

5. The Matter and meaning of every Petition, briefly and plainly.

6. The Excellence of this Prayer.

7. The Uſe of it; being compoſed for a Prayer, and left as a Pattern.

8. The Abuſe of it.

XL. Another ſort of like worſhip is HEARING the WORD. *Rom.* 10. 17. *So then, faith cometh by hearing, and hearing by the word of God.*

Princ.

Princ. **Hearing the word of God, is the ordinary means of Faith.**

Here was ſhewed

1. What is that word that muſt be heard: *viz.* That which was immediately ſpoken; and that which was divinely written; and that which is truly interpreted and applyed:

2. VVhat is meant by hearing this word; any religious perception of the Divine will.

3. VVhat is the Effect of this Hearing; Faith, Repentance, Holineſs.

4. How the Spirit in the word works theſe: *viz.* The Word propounds, the Spirit verifies: The Word perſwades, the Spirit inclines, *&c.*

XLI. The Poſitive worſhip of God in his Church, are the two Sacraments, And (1.) of BAPTISM. *Matth.* 26. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Princ. **The Sacrament of Baptiſm is a ſtanding Inſtitution of Jeſus Chriſt.**

Here was handled

1. The Nature of Sacraments in general, their Author, Inſtrument, Uſe, Number and Effect.

2. The Nature of Baptiſm. *viz.* A Sacrament whereby the Covenant of Grace is ſealed, by waſhing with water in the Name of the Father, Son and Holy Ghoſt. Where the Author, Jeſus Chriſt; the Matter, Water; the Action, VVaſhing; the Thing ſignified, generally, Chriſt and all his benefits; expreſsly, Remiſſion, Regeneration, *&c.* The Uſe, to aſſure and convey the Benefits of the Covenant to us, and to oblige and bind us to our Duty.

3. The Subjects, All that are in Covenant, all that are Diſciples, all that have the Spirit; and therefore the Infants of Believers.

4. The Neceſſity of it; From Chriſts Command and Example, *&c.*

XLII.

XLII. The 2d Sacrament is the LORDS-SUPPER. *Luke* 22. 19. *This is my Body, which is given for you; this do in remembrance of me——This Cup is the New Teſtament*, &c.

Princ. **The Lords-Supper is a ſtanding Ordinance of Jeſus Chriſt.**

Here was ſhewed

1. What is the Lords-Supper, *viz:* A Sacrament whereby the Covenant of Grace is ſealed, by feeding on Chriſts Body and Blood, ſet forth in the Elements of Bread and Wine.

2. That this is a ſtanding Ordinance of Jeſus Chriſt; For he appointed it, his Diſciples practiſed it, and his Spirit and Grace accompanies it. Alſo it is a continuing Ordinance, and to be repeated.

3. Its Parts which are (1.) The Outward Signs, *viz* The Elements, Bread and Wine, and the Actions both of Chriſt with his Miniſters, and of Believers. (2.) The Inward Grace, Chriſt as crucified, with all the Benefits of the Covenant.

4. The Ends of it; On Gods part, to aſſure the Covenant of Grace, and to convey the benefits thereof to us; On our part, to oblige us to God and to our Covenant; For both theſe Ends, to be a Memorial of Chriſts Death.

5. The Subjects; All and only ſuch as are Baptized, Adult with the uſe of Reaſon, that have competent Knowledg, are truly regenerate, that indulge no known ſin, and are duly Prepared.

6. The Preparation; Unfained Repentance, Undiſſembled Charity, Self-Examination, Serious Reſolution of better Obedience, *&c.*

XLIII. So far of the Doctrinal Parts of Religion; The Practical are grounded on the Ten Commandments. The FIRST COMMANDMENT. *Exod.* 20. 3. *Thou ſhalt have no other Gods before me.*

Princ.

Princ. As it is a grievous sin to acknowledg or honour any other as God; so it is our Duty to own and worship the true God alone.

XLIV. The SECOND COMMANDMENT. *Exod.* 20. 4, 5, 6. *Thou shalt not make to thy self any graven image,* &c.

Princ. As all will-worship is a provoking sin; so to worship the true God aright is a grand Duty.

XLV. The THIRD COMMANDMENT. *Exod.* 20. 7. *Thou shalt not take the Name of the Lord thy God in vain,* &c.

Princ. As it is a dangerous Sin to dishonour the Name of God; so a right use of his Name, Ordinances, Word, and Works is our bounden Duty.

XLVI. The FOURTH COMMANDMENT. *Exod.* 20. 8, 9, 10, 11. *Remember the Sabbath day to keep it holy,* &c.

Princ. There is by Gods moral and perpetual Law, a set Time, which is One Day in seven for an holy Rest and holy Worship; which under the Gospel is every first day of the Week.

XLVII. The FIFTH COMMANDMENT. *Exod.* 20. 12. *Honour thy Father and thy Mother,* &c.

Princ. As the faithful performance of Relative duties is our bounden duty; so to offend those that are above, below, or equal to us, is a grievous sin.

XLVIII. The SIXTH COMMANDMENT. *Exod.* 20. 13. *Thou shalt not kill.*

Princ. As we ought in the use of all good means to be tender of our own and others lives; so we ought to do nothing to hurt others lives, or our own.

XLIX. The SEVENTH COMMANDMENT. *Exod.* 20. 14. *Thou shalt not commit adultery.*

Princ. As inward and outward chastity is necessary; so all kind of unchastity is abominable.

L. The EIGHT COMMANDMENT. *Exod.* 20. 15. *Thou shalt not steal.*

Princ. As it is a great sin to hinder our own, or others outward estate; so to promote both our and their estate, is an undoubted Duty.

LI. The NINTH COMMANDMENT. *Exod.* 20. 16. *Thou shalt not bear false witness against thy neighbour.*

Princ. As it is our duty to speak the Truth, and greatly to regard our own and others good Name; so to lie, or wrong our good Name or others, is a grievous sin.

LII. The TENTH COMMANDMENT. *Exod.* 20. 17. *Thou shalt not covet thy neighbours house*, &c.

Princ. As we ought to mortifie all discontent and unruly desires; so we ought to labour for a quiet and charitable spirit towards all men.

Each of these were more largely handled

[1. By shewing the true Meaning of every Commandment.

2. The Extent of them; what they Command and forbid with Respect to our Minds, Wills, Affections, Words and Actions.

3. The Use of them.]

FINIS.

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